



THE

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SHARDS . . .

Shards are most familiar to archaeologists; they are fragments of pottery vessels found at ancient sites. Well, this month's editor's message, too, consists of fragments . . . of information. We now have 350 charter members, some as far away as Mexico, Israel, and even our newest in Singapore! Many of you have requested back issues of THE AUGUR. We are not yet set up to fulfill this request but should be able to do so at the end of the year. . . so your patience would be appreciated. When you write please use our full name . . . the Postal Service likes to return correspondence to "BNS". We owe a great debt of gratitude to the BIBLICAL ARCHAEOLOGICAL REVIEW and Russ MacKendrick of THE NEW YORK TIMES whose generous write-ups have brought in many new members - THANKS! I notice that a few of our members are giving memberships as gifts; this might be something to keep in mind, especially as the holidays approach. Lastly, thanks for the many kind words we receive . . . hopefully we will continue to merit them.

Mel Wacks NLG
Editor

Coin of the Month

THE SIGNIFICANCE OF JANNAEUS' ANCHOR COIN-SYMBOL

The first Greek inscription to appear on an ancient Judaeen coin "ΒΑΣΙΛΕΥΣ ΑΛΕΞΑΝΔΡΟΥ" (King Alexander) can be found surrounding an anchor on coins of Alexander Jannaeus (103-76 BC). On the other side is a similar legend, but this time in ancient Hebrew "Yehonatan Hamelech", which also indicates that this Hasmonean king's Hebrew name was Jonathan. The Hebrew "Yannai" (Jannaeus) was the common abbreviated form for Jonathan. This Hebrew/Greek coexistence aptly signifies the Hellenization of the descendants of the Maccabees who had successfully fought off Greek influences just a few generations earlier. But the political realities of the time probably made this development inevitable.

The anchor is "an allusion to Janneaus' ambition to conquer the coastal cities of Palestine and develop the maritime trade of the young kingdom of Judea," writes J. Klausner in THE WORLD HISTORY OF THE JEWISH PEOPLE. First, Jannaeus' troupes conquered Galilee and then they attacked the important Phoenician seaport of Akko-Ptolemais in order to give the Galilee an outlet to the Mediterranean, which in turn would mean added revenue for the Jewish State from export and import duties. But the Jewish forces were defeated in Akko, when Ptolemy Lathyrus, who had been deposed from the Egyptian throne by his mother Cleopatra and had become ruler of Cyprus, came to the aid of the inhabitants. Ancient sources indicate that between 30,000 and 50,000 Jewish soldiers lost their lives when, according to Josephus, Ptolemy's men gave chase "until their swords became blunted with killing and their hands were utterly tired." Ptolemy drove through all of Judea, and only the intercession by Cleopatra's own army (led by two Jewish-Egyptian generals) restored the Hasmonean dynasty. Cleopatra interfered because she feared being overthrown by her son should he conquer neighboring Judaea; she demanded a heavy tribute from Jannaeus in return for a Judaeen-Egyptian alliance.



Anchors on coins of (left to right) Seleucid King Antiochus VII (132-130 BC), Alexander Jannaeus (103-76 BC), Herod the Great (37-4 BC), and Herod Agrippa II (73 AD).

After an excursion into the Transjordan, Jannaeus again sought access to the sea . . . and this time he was successful . . . gaining Raphia, Anthedon, and finally the well fortified Gaza, all in the south. Klausner sums up: "Little by little all the cities in Palestine, which the gentiles had wrested from the Jews from the time of the destruction of the First Temple passed to the Has-moneans. This turn of events brought about a tremendous change in the entire economic structure of Judea; commerce - transit trade and maritime trade alike - now became one of the principal economic branches in Judea alongside agriculture and crafts. In this way, small Judea became a sea-trader after retrieving large coastal cities and a number of important ports which had previously been held by the Greeks or the Hellenized Philistines in the south and east. The Has-monean rulers now began to collect import duties, which yielded substantial revenues, and a period of prosperity set in." Thus the character of Judaea changed from that of a relatively small and isolated community to a nation of international significance.

The coin's anchor symbol may have been borrowed by the Jews from the Seleucids or others, but far from indicating dependence of Judaea on neighboring Greek states, it denoted a new force for independence.

This month's slide, supplied by BNS Charter member Dr. Robert Webber, is the reverse of last month's Coin-of-the-Month. The coin is shown alongside a woodcut by F.W. Fairholt that originally appeared in Frederic Madden's HISTORY OF JEWISH COINAGE (London, 1864).

(Mel Wacks)

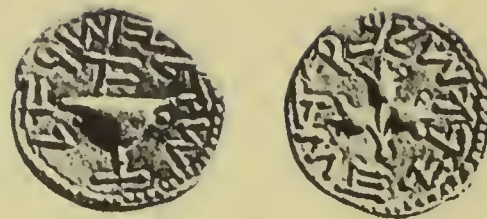
THE EVOLUTION OF THE JEWISH SHEKEL

By Ira Goldberg

"On the 8th of November in the 12th year of Nero's reign (66 AD)," Josephus wrote and continued to describe how the Jewish revolutionaries "pursued the Romans all the way to Antipatris but failed to catch them, so turning back they carried off the machines and despoiled the dead, collected the booty that had been left behind, and with hymns of victory marched back to the Capitol. Their own casualties were negligible, but the Romans and their allies had lost 5,300 infantrymen and 480 cavalrymen killed." With this victory the First Revolt began.

But less than five years later, Jerusalem was to fall, and this too was described by Josephus, the historian who launched his career as a Judean General and ended as a Roman turncoat, "All the (Jewish) prisoners taken from beginning to end of the war totalled 97,000; those who perished in the siege 1,100,000. So fell Jerusalem in the second year of Vespasian's reign, on the 8th September, captured five times before and now for the second time laid utterly waste."

It is amazing how, in those five chaotic years, the Jews were able for the first time to strike their own silver coins. Unique and handsome coins they were too! Unique in that the edges were hammered making facets like cut gems, presumably to improve the uniformity of roundness which was often lacking on the hand struck ancient coins. Looking back on the century and a half of the rather crude bronze Jewish coinage preceding the Revolt, one would not have expected the excellent design and workmanship of the silver Shekels and Half Shekels minted from the silver stored in the Temple Treasury. Since the only coins accepted for payment of the various Judean taxes were the Shekels and Half Shekels of Tyre (Phoenicia), these must have been the source of the silver used to produce all of the Jewish silver coins of the First Revolt.



Early type of Year One Shekel with wide body on chalice, and reverse inscription uniformly distributed.

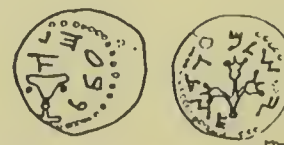


Later type, with narrower chalice and space between words on reverse inscription.

Two distinct styles of chalices appear on the first year coins (they dated them according to the year of the revolt - 1, 2, etc.). The chalice had a wide body initially, but the design was refined later in the year to a narrower more balanced shape. The chalice has two round pellets - one beneath each rim projection - and a flat base. The ancient Hebrew letter "aleph" (representing "1") is above the chalice. The inscription surrounding the chalice reads "Shekel of Israel" . . . the first and last time that a denomination appears on a Judean coin.

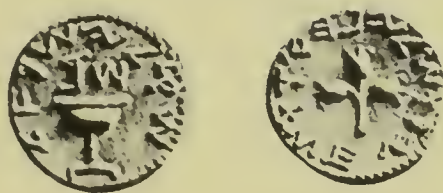
On the early design, the reverse legend "Jerusalem is Holy" is uniformly spread around the outer circumference, with identical close spacing between letters. But on the Shekels with the narrow chalice on the obverse, the reverse inscription exhibits the logical large space between the last and first letters . . . as was continued on the subsequent issues. This apparent simultaneous refinement of both obverse and reverse dies would seem to indicate a purposeful effort to improve the coin's design. Similar changes can be noted in the Half Shekels, which are identical except for size and the obverse inscription, which reads "Half Shekel." According to Kadman's Corpus, the first year Shekels and Half Shekels extant are about equally divided between the earlier crude and later more refined types, indicating a change in mid-year.

Even though the Jews in different political and religious factions were sometimes actually fighting each other in Jerusalem, as well as the powerful Roman legions, the mintmaster or some committee still found time to give the matter of their coinage serious thought. In the first year of the Revolt there was even a brief experiment with a silver Quarter Shekel of similar design to the aforementioned coins, of which only a single specimen is known (originally published by Dr. V. Clain-Steffanelli, of the Smithsonian Institution, in the Israel Numismatic Quarterly, Vol. II, No. 1-2, 1964).



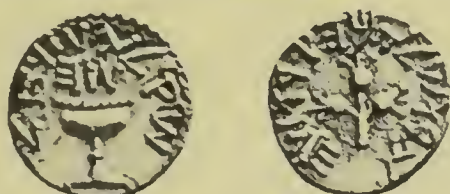
Unique Quarter Shekel of Year One of the Revolt.

At the start of the second year of the war even more changes were made in the silver coinage . . . most dramatically, the chalice was again modified . . . the two pellets flanking it were removed and numerous round "pearls" were added along the entire upper edge of the chalice. Also, two small feet appeared beneath the base of the temple chalice. The date is now not just a single letter, but two letters are present - Shin and Bet - the Shin representing "Shanat" (Year) and the second letter in the Hebrew alphabet "Bet" indicates the year is "2". This modification in the form of the date was continued for the next three years of Shekel production. And yet another change was made on the coins' reverse . . . the inscription reads "Jerusalem the Holy" rather than "Jerusalem is Holy," as did all Year One Shekels and Half Shekels. Even the spelling of Jerusalem was altered from "YeRuShaLeM" to "YeRuShaLaYiM."



Year Two Shekel, with pearled chalice and reverse inscription "Jerusalem the Holy."

In the first year of the Revolt (66/67 AD) about the same number of Shekels and Half Shekels were minted (based on specimens extant, compiled by Leo Kadman). In the second year Shekel production was up approximately double that of "Year 1," but the quantity of Half Shekels remained constant. In the third year of the war, Shekel production had doubled again, with the mintage of Half Shekels still about the same as the first two years. By "Year 4" Shekel production was down dramatically, even below the first year's mintage, and only three specimens of this year's Half Shekels were known to Kadman. "Year 5" Shekels are extremely rare (one was sold to a dealer a few years ago, that ultimately was acquired by a collector for more than \$50,000!); no Half Shekels are known for the last year.



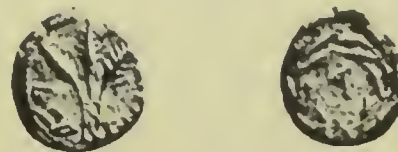
Extremely rare Year Five Shekel . . . only a handful are known!

The growth in the mintage of Shekels over the first three years was not reflected in Half Shekel production. Why? Since the ancient minters extracted a fixed amount of silver per each coin produced, this caused the weight (and therefore the value) of two Half Shekels to be less than one Shekel coin. This was equally true of the Shekels and Half Shekels of Tyre that preceded the Jewish issues. For this reason, the "light-weight" Half Shekels must have been unpopular with the people . . . sort of an ancient "Two Dollar Bill."



Half Shekel of the Year Three.

The dearth of Year 4 and 5 silver coins is apparently due to the civil war that erupted in Jerusalem between revolutionary factions, the suffering brought on by the Roman siege of Jerusalem (c. April, 70 AD), and materialistically by the fact that the Temple's supply of silver was near exhaustion. The fourth year saw frantic efforts to produce a suitable substitute for the silver coinage.



Unique Quarter Shekel dented "Year Four."

A unique Quarter Shekel of an entirely new design is known (in the British Museum Collection) . . . evidently an ancient "pattern" that was never produced. But a solution of sorts was found - bronze coins with denominations of "Half" and "Quarter" were minted, as well as a smaller piece with no denomination indicated ("Sixth"?). Note that these bronze emergency coins are not inscribed "Half Shekel" or "Quarter Shekel;" the word "Shekel" does not appear at all. The reason was surely one of pride, for the term "Shekel" had referred to a specific weight of silver since Old Testament times, and the Jewish Zealots did not want to debase this tradition. There may even have been a last minute debate on the subject, for if you examine these bronze "Halves" and "Quarters" you can note that the inscriptions seem to leave a wide gap following the denomination. Could they have left it reserved for the word "Shekel" in case of a last minute change by the minting authorities?



Emergency bronze "Half," "Quarter" and "Sixth?" minted in Year Four.

Remembering that it took scholars almost 1000 years to conclude that these silver Jewish Shekels and Half Shekels, and bronze Halves and Quarters were indeed minted during the First Revolt . . . and not by Simon Maccabaeus nor Simon Bar Kochba nor the Prophet Ezra nor anyone else . . . we will have to be patient in solving the remaining mysteries of the Jewish Shekel.

Date (above Chalice)	𐤅	𐤁	𐤂	𐤄	𐤅
Year (of Revolt)	1	2	3	4	5

THE GREAT GODDESS DIANA



"The temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth" (Acts 19:27), is discussed by John Akerman in NUMISMATIC ILLUSTRATIONS OF THE NEW TESTAMENT (London, 1846). Diana was a fertility goddess whose rites were orgiastic. Her worship may have originated with a falling star . . . an "image which fell down from Jupiter" (Acts 19:35). No wonder "that not alone at Ephesus, but almost throughout all Asia, this Paul had persuaded and turned away much people, saying that they be no gods, which are made with hands" (Acts 19:26).



The Seven Churches of Asia Minor

This assertion of the "Town Clerk" is verified by the number of coins struck in the various cities of Greece, on which we find depicted the singular archaic figure under which *Diana Ephesia* was worshipped. This figure is not to be confounded with that of Diana the huntress, but is distinguished by her characteristic attributes as *nutrix* of all living things. The "silver shrines" made by Demetrius may have been in reality representations of the temple on the medals of which an example is here represented. So much was this goddess revered by the Greeks, that they made her a household divinity, as we learn from Pausanias, who says she was privately honoured more than any other.

The engraving renders a minute description of the form under which Diana Ephesia was worshipped unnecessary. Whatever was its origin, the worship of this goddess may be referred to remote antiquity. According to Dionysius Periegetes her figure was originally set up under an elm tree; Callimachus says the tree was a beech.

Both these accounts, however, clearly refer to a very primitive description of worship to which we find allusion in the Old Testament:

"Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains and upon the hills, and under every green tree." Deut. xii. 2.

The authors of antiquity are not agreed as to the order of the temple of Diana: Pliny asserting that it was *Attic*, while Vitruvius says it was *Ionic*. Again, the image of the goddess is said by Vitruvius to have been formed of cedar, and Xenophon describes it as of gold, discrepancies which may be reconciled by a reference to the description which Pausanias gives of many gilded statues. The words of Pliny shew that there was some doubt as to the material of which it was formed; but whatever that may have been, the figure was never changed, though the temple was restored seven times.

It seems probable that the vulgar were not allowed to approach too near to this grotesque but time honoured figure; and that the artists of antiquity sometimes drew on their fancies in the representations of her; for even in the coins of Ephesus, the goddess is not always represented in precisely the same manner. The idol was preserved from decay by resinous gums which were inserted in cavities made for that purpose.

The best representation of this remarkable image appears to be that on a silver medallion bearing the heads of Claudius and Agrippina, which is the more curious as being nearly contemporary with the period of Sanit Paul's visit to Ephesus. These pieces were doubtless in circulation throughout all Asia Minor, and could be obtained by devotees at the shrine of the Ephesian goddess.



Obv. — Tiberius CLAVDIVS CAESAR AVGVSTVS AGRIPPINA AVGVSTA. The heads of Cladius and Agrippina side by side.
Rv. — DIANA EPHESIA. The statue of Diana Ephesia.

The figure on the reverse of this example has a *vraisemblance* which we do not discover on the coins of a later reign. The form and style are decidedly archaic; and the arms project from the sides as though they did not originally constitute a part of the idol, but were the addenda of a later period. Pliny marvels that though so small it was not of one piece, a circumstance which indicates a very primitive style of art.